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upon the real power of the preacher (p. 223), and the generally fine treatment of the power of the gospel. The author and publisher evidently thought the book complete without an index; but this is a mistake, if it is to take its place among the books to which the students of homiletics will refer. The name of Professor Ross of Union Seminary is incorrectly hyphenated (p. 182) and the Greek is boggled on p. 262. These are minor blemishes in a well-made volume.

**Henry Codman Potter.** By George Hodges. New York: Macmillan, 1915. Pp. xiv+386. \$3.50.

This is the biography of the seventh bishop of New York, by Dean Hodges. The author has had access to the rich materials gathered and partly arranged by Canon Schwab before his untimely death. By temper and practical experience Dean Hodges is admirably fitted to record the achievements and to represent the fundamental ideals of the citizen-bishop. The story is told in a way to hold one's interest unbroken, even in controversial episodes, where a dull narrator would soon lose his readers. The figure of Bishop Potter stands out clearly. We are glad that we see him not only as the organizer and administrator of a great diocese, but also as the wide reader and serious thinker (p. 345 is noted with peculiar satisfaction). He lives in Stanton Street and uses his eyes. Chap. xix is delightful; its sequel, chap. xxiii, is heroic. The "Pigeonholing of Heresy" has been vindicated as the way of wisdom; would that certain non-episcopal church leaders could catch its message of common sense! And one comes to the end of the book with a renewed confidence in the place of real religion in modern life, with a sense of honor newly defined for the man who gives himself, as Bishop Potter did, to the service of his generation through the Christian church, and with an invigorated joy in the privilege of living anywhere as this bishop lived. He was so thoroughly human that we feel a new confidence in the worth of manhood. Refinement, kindness, chaste humor, tireless work, and lofty idealism all are so realized in the character of Bishop Potter as Dean Hodges portrays it, that the worth of a soul and the work of a man on this good earth seem precious and beautiful. This is an interesting, well-balanced, and satisfying biography.

**The Veil and the Vision: Sermons.** By J. Morgan Gibbon. London: Hodder & Stoughton, 1915. Pp. viii+312. 6s.

Here are 33 sermons, gathered into three groups entitled "books," the first of which is concerned with the person and work of Christ. Sermon 25 gives the title to the volume. In

their theological discussions these sermons are vague and profitless. In his first discourse the preacher proposes such explanations as these for the terms "Jesus" and "Christ": "Christ is the real presence of Jesus. In Christ, Jesus prolongs his days. . . . Jesus Christ, Jesus as Christ inspiring, Christ as Jesus safeguarding, is the Soul's supreme authority" (p. 8). Who knows what that means? The entire sermon "Jesus and the Miraculous" is equally uncertain. On p. 90 the preacher says, "Both our good deeds and our bad, once they leave our hands, are placed beyond our reach forevermore." But on p. 220 he says, "Are we to believe that a pitiless fate registers every act and decision of our weak human wills, as though they were the final and considered decrees of Medes and Persians? That is the doctrine of the dead hand with a vengeance, which, while it may carry despair to some, to others it preaches an immoral view of life, encouraging men to a lamentable and sinful neglect of the possibilities that remain to them." Sermon 29 (pp. 269-80) is entitled "Summer in the Heart"; the text is II Cor. 13:18, "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, as by the Lord who is the Spirit"; the introduction is an apostrophe to June with quotations from Lowell, Browning, and, we think, Tennyson; the four divisions, chosen "because they appeal most to me and because they are free from any miraculous elements, and therefore lie open to all men" are: The Saint's Vision of God, The Sinner's Vision of the Glory of Christ, The Puritan's Vision of the Glory of the Spiritual Life, and The Saviour's Vision of the Glory of Mankind. This is homiletical anarchy. In his practical dealing with the congregation, Mr. Gibbon is fearless, direct, and mighty. Seldom have we read or heard in late years more searching analysis and challenge than are here in "The Judgment-Seat of Christ" and "The Near-End in Religion." We note Bousett for Bouset (p. 6); the omission of "that" or "who" in the sentence "No man is truly inspired" (p. 10); periods fallen out on p. 245 and p. 301.

**The Mighty and the Lowly.** By Katrina Trask. New York: Macmillan, 1915. Pp. 155. \$1.00.

In her play *In the Vanguard*, Mrs. Trask showed her dramatic insight, her discernment of character, and her gift of beautiful style. Here, in a "message" which is given without interruption by chapter divisions, she speaks one of the most clear and timely words that has been sent forth in many a day. The whole matter is compactly put in pages 125-27. The contrasted circumstances of Marcus Aurelius and Epictetus are set forth in a paragraph that